A

SERMON

PREACH'D

September 12, 1708.

Upon Occasion of the

DEATH

Of the Reverend

John Spademan, M.A.

WHO DY'D

September the 4*th*, 1708.

To which is added,

A Form of Covenant with GOD, Transcrib'd and Sign'd with *his own Hand*, above thirty Years since.

By *SAMUEL ROSEWELL.*

LONDON, Printed for *J. Lawrence*, at the Angel in the *Poultry*. 1708.

W. Musgrave!

TO THE

Worthy Perſons,

The Members of that Part of the Church of Chriſt, to which I more immediately relate.

I *TAKE this Opportunity to acquaint you, how ſenſible I am of the Honour that was confer'd on me, when you choſe me to be* your Paſtor, *and a* Fellow-Labourer *with that excellent*

Servant of Christ, whose Death we now lament.

I ESTEEM'D this Honour the greater, because you call'd me into a more distant Relation with this View, while you had the Advice, and were under the Instructions of so wise and good a Person as the Reverend Mr. Howe: *and that when I was by some Years younger, and by Consequence had less Experience. I shall with the greater Pleasure hasten into Age, while I reflect, that you have not* despised my Youth.

I NEVER yet had reason to repent that I yielded to the Arguments that great Man condescended to use, when (a-

mongst

mongſt other things) I urg'd the Agreeableneſs of the Circumſtances I was then in, and ſenſibly felt what I told him, with great Sincerity, that I dreaded the Thoughts of ſtanding in his Place.

*NOR do I with Regret recollect what he afterwards offer'd, to convince me, that it was not my Duty to accept the unanimous Call of a conſiderable Congregation *, for which I might be allow'd to expreſs a more than common Affection, becauſe it conſiſted of ſo many of mine* own *and my* Father's Friends.

* My Father's People at Rotherhith.

SINCE

SINCE I have labour'd amongſt you, I truſt my weak, but ſincere Endeavours have not been in vain in the Lord; *but, under his Influence, have ſerv'd thoſe excellent Purpoſes, of gathering in, and building up immortal Souls in their moſt holy Faith: And it is matter of great Rejoicing, that I want not for Evidences of this. Theſe Things greatly encourage me in the Proſpect of what further Service God may call me to, tho it would require all the Experience, Induſtry and Skill, of a great, an elder, and a better Man: For I depend upon the Continuance of the ſame Di-*

vine

vine Assistance, and resolve to implore it, without which, the most Accomplish'd could not pretend to be sufficient for the Things *to which God has already call'd me: But by which [Assistance] he qualifies all whom he commissions as his Ambassadors, for the whole of the Service he has assign'd them, how insufficient soever they may be in themselves.*

I HOPE you will kindly receive the following Discourse, which, at your Request, I now put into your Hands. That God would direct you to make that Improvement of the Truths it contains, and the Example

it

it propounds for your Imitation, which I aim'd at in Preaching and Printing it, is the Heart's Desire and Prayer *of,*

Your Faithful Servant

for Jesus's Sake,

September 29, 1708.

Samuel Rosewell.

A

SERMON

Preach'd upon Occasion of the

DEATH

Of the Reverend

Mr. *John Spademan.*

ISAIAH lvii. 1.

The Righteous perisheth, and no Man layeth it to Heart; and merciful Men are taken away, none considering that the Righteous is taken away from the Evil to come.

WHILE we pass the time of our Pilgrimage in this World of Sin and Death, we do and shall meet with frequent Confirmations of

thoſe Truths deliver'd by the *Royal Preacher*, that * *There is a time to weep*, and † *a time to mourn. A time to weep*, i. e. ſpecial Seaſons and Occaſions for more retired Grief for perſonal Evils, and the particular and ſpecial Share we may have in ſome common Calamities: *And a time to mourn* too, *i. e.* a Seaſon for more publick Condoleances, upon Occaſion of greater and more extenſive Rebukes of Divine Providence.

* Eccleſ. 3. 4.
† Ibid.

AND certainly then this muſt be a ſad and proper Seaſon for Weeping and Mourning, to us of this Congregation; when in the Senſe of the Text, *a Righteous Man*, ſo nearly related to us, ſo deſervedly beloved by us, *is periſhed*; *and a merciful Man is taken away* from us. We *rejoiced in his Light for a Seaſon*, and is there not

not Cauſe now to lament the Diſappearance of it? But ſtill the Reaſon for our Mourning grows, when we conſider that this, together with the Deaths of ſo many eminent Servants of God beſides, affords but a threatning Preſage of *Evil to come.* And the leſs this is *laid to Heart*, and *conſider'd* by a blind and harden'd World, there's ſtill the greater Reaſon, that righteous Souls ſhould open the Springs of godly Sorrow, and lament at once the Loſs that the Church ſuſtains, the Judgments of God, and the Sins of the World. Upon theſe Accounts did this inſpired Prophet utter the ſorrowful Lamentation which I have read to you, *The Righteous periſheth, and no Man layeth it to Heart, &c.* Wherein Two very affecting Things are expreſs'd, as the Cauſe of his and of the

Church's preſent Lamentation and Sorrow, *viz.*

FIRST, The Loſs the Church and World ſuſtain'd in the Deaths of the excellent Ones of the Earth. The Righteous periſheth, (ſays he) *and merciful Men are taken away.*

SECONDLY, The general Neglect and Non-Improvement of ſuch awakening and foreboding Strokes of Divine Providence. No Man layeth to Heart, and, *none conſidering that the Righteous is taken away from the Evil to come.*

§. I^st. *FIRST,* The former thing mention'd here, as the Cauſe of the Prophet's and the Church's preſent Lamentation and Sorrow, is, *The Loſs ſuſtain'd by the Deaths of the excellent Ones of the Earth.* Where Two Things are obſervable.

I. THE

I. THE *Deſcription of their Perſons*: And,

II. THE *Account of their Death.*

I. THE *Deſcription of their Perſons*: Where two Words are made Uſe of, render'd the RIGHTEOUS and MERCIFUL MEN. Some Interpreters have thought, that ſome one particular Perſon is thus deſcrib'd, whoſe Death is here bewail'd. Such as (*a*) *Joſias*, an eminent Inſtance of Juſtice and Piety; or (*b*) *Hezekiah*, who was a *Righteous and a Merciful Man*, and lately dead; upon whoſe Death the wicked *Jews* did inſult and triumph. Some have underſtood it even of (*c*) *the Son of God*

(*a*) Moritur Rex Joſias qui erat & juſtus, *i. e.* mali abſtinens, & beneficus admodum, 2 Reg. 22. 2. 2 Paralipom 34. 2. *Grotius.* (*b*) Tirinus. (*c*) Hieronymus, *&c.*

himſelf, who in the Old and New Teſtament bears the Character of *that juſt and righteous One*. But the Word [*Righteous*] is oftentimes taken collectively, and ſeems deſign'd *here* as more General, as is alſo that other Word render'd *Merciful*; both which Words, in their moſt comprehenſive Senſe, are of equal Extent: for that which is tranſlated *merciful Men*, ſignifies alſo *pious* and *godly*, and as in the Margent of many Bibles, *Men of Godlineſs* or *Kindneſs*.

I TAKE it for granted, it was not the Deſign of the Spirit of God to diſtinguiſh betwixt *Righteous* Men, and *Men of Godlineſs* or *Kindneſs*; but to deſcribe the ſame Perſons by both. And but one Word is uſed in a Parallel Place, as including both theſe Characters, * *the good Man is periſhed,*

* Micah 7. 2.

the

the godly or merciful Man. And you find the ſame word in the laſt Clauſe of this Verſe, as in the former, *the righteous*, &c. Where it comprehends the Perſons ſpoken of in the two foregoing Branches; and ſo plainly intimates to us, that they are not different Perſons, but the ſame differently deſcrib'd.

BUT I ſhall very briefly conſider the *two Characters* that are here apply'd to the ſame Perſons, becauſe we ſhall afterwards find, that our deceaſed Friend and Father did exactly anſwer both theſe, a *righteous* and a *merciful Man*; *righteous* towards God, and *merciful* towards Men.

I MUST not, nor is there need I ſhould, enter here into a particular and diſtinct Account of that *Righteouſneſs*, which denominates a Man

RIGHTEOUS, which being a Relative Term, and ſuppoſing ſome Law, ſome Conſtitution or other to which it relates, is nothing elſe but *a Conformity to that Law, which is its Rule or Meaſure*; and that to us is *the Law of Faith*, which, conſider'd as a *Covenant*, requires and admits of Sincerity; and ſo a righteous Man is one that is ſincerely obedient to that *Law of Faith*, *i. e.* the Goſpel, tho there are many Imperfections and Failures in his Obedience. But this I have more largely deſcrib'd (*d*) elſewhere, and have often refer'd you to the ſecond Chapter of that excellent Book, *The Bleſſedneſs of the Righteous*,

(*d*) Vide *Sermon preach'd to the Society, &c. in the* Old-Jewry, November *the* 5*th*, 1706. p. 13, 14, 15.

for

or the moſt accurate and ſatis-ying Account of this Matter hat I have met with. In hort then, a righteous Man is truly good and a religious Man; for all Inſtances of Goodneſs, and all the Acts of Religion whatſoever, are in trictneſs Acts of Righteouſ-neſs, either to God, to our elves, or to our Neighbour: For this is a comprehenſive Term, that takes in the whole Frame of that Obedience to the Commands of *the Firſt* and *Second Table*, all the Commands of God, which conſtitutes a good Man: In which Obedience (to prevent Miſtakes, I pray ob-ſerve) Faith in the Lord Jeſus Chriſt, and an humble Depen-dance upon his Righteouſneſs for the Acceptance of our Per-ſons and Obedience, are inclu-ded. It's true indeed, we on-ly hope to be accepted and ſa-

ved for the ſake of Chriſt's *Righteouſneſs imputed* to us; but then we muſt know, that his Righteouſneſs is never imputed to any, but where, in ſuch ſort as the Subjects are capable, there is *an inherent Righteouſneſs* alſo: That is indeed no meritorious *Cauſe* of our Acceptance and Salvation; but the diſtinguiſhing *Character* of thoſe whom God does accept, and will ſave.

AND this Account of a righteous Perſon does include the other Branch of the Deſcription in the Text, becauſe the Law of God does oblige us to *Kindneſs*, *Benignity* and *Mercifulneſs*. And then how can a Man, in whom theſe are wanting, be a righteous Perſon, or one whoſe Life and Actions are conformed to the Law of God? But tho it be included in the former, yet, be-

cauſe

cauſe there are ſome amongſt ighteous and good Men, whoſe Goodneſs is more eminently conſpicuous in this Inſtance, to the excelling of others; whoſe Abilities and publick Spiritedneſs renders them, upon this account, very great and publick Bleſſings in the World, and one way eſpecially to the Poor of God's People; therefore this may be ſo particularly mention'd. And indeed ſuch deſerve at the Hands of Men, ſome diſtinguiſhing Character, and God has appointed for them ſome ſpecial Marks of Honour; Perſons whoſe Practice it has been, or is, to exerciſe *Mercy* or *Kindneſs* in the Earth, to be ready to compaſſionate the Miſerable, to aſſiſt the Diſtreſſed, and ſupply the Needy, as far as the Circumſtances of the one require, and the other will permit. Such,

(a-

(amongſt many recorded in Sacred Story, and other Writings, or known in the Church) was that excellent Woman *Dorcas*, of whom you read (*) that ſhe *was full of good Works and Alms-deeds which ſhe did*; whoſe Death the diſtreſſed Widows *laid* indeed *to Heart*, while with great Lamentation and Weeping they held forth *the Coats and Garments which* Dorcas *had made, while ſhe was with them.* And ſuch was our remarkably charitable *deceaſed Friend* (as I ſhall obſerve afterwards) who was alſo *full of good Works and Alms-deeds which he did*, and whom (I already find) the Objects of his *Kindneſs* and *Mercy*, are lamenting as a *merciful Man*, who (in the Senſe of the Text) *is periſhed.*

* Acts 9. 36.

NOW ſuch Men as theſe, *righteous and merciful Men*, they

are

are the *excellent ones of the Earth*, the Glory of the Times in which they live, the Pillars of the Place and State where they are, *the Chariots of* Iſrael, *and the Horſemen thereof*; bright and ſhining Examples, that, if any thing would do it, under the Divine Influence, might ſerve, at leaſt, to *ſhame*, if not to *reform*, an *unrighteous* and a *cruel* World. How ſad and deplorable a thing is it then, when ſuch *periſh, and are taken away*? And that leads me to the *ſecond Thing*. Next to *the Deſcription of their Perſons*, you have,

II. THE *Account of their Death*. And here again a two-fold Phraſe is made uſe of, *PERISHETH*, and is *TAKEN AWAY*.

FOR the former, the Righteous [*PERISHETH.*] So you have it in *Micah* 7. 2. *The good Man is periſhed.* NOW

NOW it is very evident, this is not to be understood with reference to the *Soul*: For when the Body dies, the Soul of the Righteous is so far from *perishing*, that it enters on a more excellent and a nobler *Life*. * *The Spirit returns unto God who gave it:* Into whose Hands it is commended, and who receives it as his own genuine Off-spring, as he is the *Father of the Spirit*, not only by *Creation*, but by *Regeneration*, and *Adoption* too. The Gospel abundantly assures † us, that while the Body sleeps, the Spirit lives together with Jesus. While it is *absent from the Body*, it is *present with the Lord*. It *enters into Peace*, as in the Verse following the Text. While the Body of the Thief hung on the Cross, that *very* || *Night* his Soul was *with Christ in Paradise*. When

* Eccles. 12. 7.

† 1 Thess. 5. 10.

|| Luke 23. 43.

zarus dy'd, * *his Soul was carry'd into* Abraham's *Bosom.* When Men † *kill the Body, they have no more that they can do, for they cannot kill the Soul* with the Body: Whereas if the Soul did *perish*, there would be much more then that they could do, they'd cause the Soul to die as well as the Body. Nay, if the Soul did but sleep with the Body, that would be something more, a great deal more, than bare killing the Body; if they could but cast the Soul into a dead Sleep for the intermediate Space betwixt that and the Resurrection. But it's certain, that righteous Souls live in Death; God is their God, when their Bodies are dead; but *God* || *is not the God of the Dead, but of the Living.* It's plain therefore, that when it is said, *the Righteous perisheth*, we must by

* Luke 16. 22.

† Luke 12. 4.

|| Mat. 22. 32.

by no means underſtand this of the *Soul.*

NO, nor is this to be underſtood of the *Body* as to the MATTER of it, for that does not periſh, ſo as to be utterly loſt. For we are aſſured, that the ſcattered Duſt ſhall be preſerved by God *againſt that Day*, when he will recollect and form it into the ſame Body; for it muſt be the very ſame for SUBSTANCE in ſome reſpect, as well as for KIND, otherwiſe there could be no Senſe in that Word, *RESURRECTION.* If this mortal Duſt were ſuffer'd to *periſh*, or to be utterly loſt, and the Spirit was to be united to ſome other aerial ſubtile Body; this would be no Reſurrection, but a new Creation. God then will not ſuffer the Body of a Believer totally to periſh; but we may be ſure ſo much,

at

leaſt, ſhall be carefully pre-
rv'd by him, as ſhall make
e Man, upon the Re-union,
perfect, and the ſame nume-
cal Perſon he was before; and
ere *(e)* ſeems (at leaſt,) neceſ-
ry in order to this, all that
ithout which the Body could
t be integral, but would be
nperfect; ſuch as the Bones,
e Skin, the Nerves, the Ten-
ons, the Ligaments, and the
ubſtance of the ſeveral Veſſels;
nd as long as theſe, and what
neceſſary to Life remain, the
ody is truly whole: So that
e are not to underſtand this
riſhing of the *Body*, as to the
latter of it.

BUT what then does the
rophet mean by this Phraſe
periſhing? It is certain, that
e can mean nothing more,

(e) Vide *Dr.* Hody, *of the Reſurrection of* [*ſame*] *Body*, p. 187, 188.

and

and no other than *dying*; *the Righteous periſheth*, or *the Righteous dyeth*; and he may thus expreſs it, either with Reſpect to the FORM of the Body, which when left by the Soul *ſees Corruption*; its ſeveral Parts are diſſolved, ſo as that the *Form* does indeed *periſh*: All the Fleſh and Bones, and various Members are *transformed* into the Appearance of common ſcatter'd Duſt. Or, he may herein expreſs the Apprehenſions of ſinful and ignorant Creatures, who might be ready to conclude, that when the Righteous dy'd, they ſo periſh'd, as to be utterly loſt; which then he preſently corrects as a groſs Deluſion and Error, in the very * next Verſe. Or, perhaps this might be a common way of Speaking in *thoſe Days*, as it is *now* with us, when we ſay, ſuch an one

* Ver. 2.

is

is ready to *periſh* with Hunger or Cold, *&c.* we mean no more, than that he is ready to dye: Nay, we find they did ſpeak thus in thoſe Days; ſee one Inſtance in this very Book, † *They ſhall come which were ready to periſh in the Land of* Aſſyria. † Iſa. 27. 13.

AND the ſame thing is deſign'd by the other Expreſſion; but yet the different Phraſe may ſuggeſt Matter for ſerious and delightful Meditation; *Merciful Men are* TAKEN *away.* In the *Hebrew* it is, *are* GATHERED: So we read of *Abraham*, that ‖ *he was gather'd to his People*, and ſo of others. It is a Metaphor taken from the gathering of Fruit or Corn when it is ripe, and carry'd in, in its Seaſon; according to that *, *Thou ſhalt come to thy Grave in a full Age, like as a Shock of Corn cometh in, in his Seaſon.* When God ſees a *Soul* ripe ‖ Gen. 25. 8. * Job 5. 26.

ripe for Heaven, then he *ga-thers* it to the World of happy Souls; and *the Body* of Courſe is *gather'd* to the Grave, and to its Fellow-Duſt.

THUS you have the firſt thing I took Notice of in the Text, *The Loſs ſuſtain'd in the Deaths of the excellent Ones of the Earth*, as one Cauſe of the Prophet's Lamentation.

§. II[d]. *SECONDLY*, THE next thing that is a Cauſe of this Lamentation and Sorrow, is, *The general Neglect and Non-improvement of ſuch awakening and fore-boding Strokes of Divine Providence:* Where there are alſo *Two Things* obſervable.

I. THE *neglecting and non-improving of them.*

II. HOW *general the Guilt was*; *NO MAN laying it to Heart*, and *NONE conſidering*, &c.

I. THE

I. THE *neglecting and not improving of them*; and this expreſs'd *Two Ways.*

(1.) BY their *not laying it to Heart.*

(2.) BY their *not conſidering it as a threatning Indication of approaching Judgment*; *None conſidering, that the Righteous is taken away from the Evil to come.*

(1.) THE *not laying it to Heart*, i. e. "They do *not take* "*Notice of it* as they ought. "They take no more Notice "of the Death of *a righteous* "*and merciful Man*, than they "would of the Death of a "common Perſon. They *do* "*not (f) revolve it in their own* "*Minds*; the moſt that's done "is no more than hearing and "ſaying, that ſuch and ſuch

(f) Non eſt qui recogitet in corde ſuo. *Grotius in loc.*

"are

" are dead. Much leſs are *they*
" *duly affected with it*, as an im-
" mediate Stroke of God's
" Hand, or by his Diſpoſal,
" and an Intimation of his
" provoked Anger, who often
" removes ſuch ſorts of Per-
" ſons in Judgment to an un-
" godly World. *Nor do they re-*
" *gard* what further (g) Deſigns
" God may have in ſuch Diſ-
" penſations: They do not in
" the leaſt regard, nor are they
" affected with the Loſs that
" the Church and People of
" God ſuſtain by ſuch Strokes
" as theſe; and what a Blow,
" what a Weakening, the Re-
" moval of ſuch Men ſeems to
" be to his Intereſt in the
" World; while the Num-
" bers of Perſons, of a contrary
" Mind and Character, are ſo

(g) Nemo cogitat de Causâ cur id Deus faciat. *Ibid.*

" great

great and formidable. This take to be the Meaning of at Phrase, of *not laying to eart*. And then for the o-er,

(2.) THE *not considering, at the Righteous is taken away om the Evil to come.* THE VIL TO COME, *i. e.* some pproaching Judgments of od; some dreadful Calami-es like to befal the World, the Nation, or Place in hich they are, and near at and; from which these *Righ-ous* are TAKEN AWAY; r, as before, are GATHER'D, nd that both *for their own afety*, and *for a Warning to the orld*. God *gathers* them *for eir own Safety*, designing some *ry Trial*, he snatches them efore-hand from the consu-ing Burning: They are *ga-er'd*, as the Corn is carry'd n, and the Fruit, when the Clouds

Clouds gather ſo thick and faſt as to threaten ſome dreadful Storm, that might do them much Damage. And by *taking them away*, he often times *gives Intimation and Warning what he is about*, that if Sinners would regard and conſider theſe Diſpenſations of God, they might prepare for *the Day of the Lord's Wrath*, and flee to him for Refuge, in whom it might be found. But alas! there are none amongſt them who CONSIDER this: They neither *conſider* it *as a Warning* from God to a careleſs World, ſo as to improve the *Prognoſtick*, and by Repentance to avert the threaten'd Judgment; Nor do they *conſider the Happineſs of theſe righteous* Souls, and the *Goodneſs of God* towards them diſcover'd in their Tranſlation out of this World before * *the Decree bring forth*. They rather

*Zeph. 2. 2

coun

count them loſt, than *conſider* their Happineſs in being *taken away from the Evil to come*: So far are they from being mov'd by a *Conſideration* of the Goodneſs of God, in this Reſpect, to his departed Saints, to be Followers of their Faith.

THAT then is the Firſt Thing, *viz. The neglecting and non-improving of ſuch awakening and fore-boding Strokes of Divine Providence.*

II. THE next thing here to be obſerv'd is this, *how general the Guilt was*: *NO MAN layeth it to Heart*, and *NONE conſidering*, &c.

THIS is not to be underſtood as tho the Guilt were *univerſal*, for we read of ſome in the former Chapter, who are deſcribed as Perſons of a quite different Frame and Temper from theſe, Perſons * who *choſe the things which pleaſed God,* * Iſa. 56. 2.—4. 5.

and took hold of his Covenant, &c. Such *feared the Lord* to be ſure, and would *regard the Operation of his Hands.* They would lay to Heart the Tokens of his Diſpleaſure, and faſt and mourn under the Preſages of approaching Judgment.

AND ſo I truſt it is amongſt us, there are ſome *righteous* Souls yet left, who mourn in ſecret when the *Righteous periſh*; and while they fear leaſt God ſhould be angry, they deprecate the dreaded Evil. There are ſome *merciful Men* ſurviving, who have ſo much Compaſſion for a miſerable World, as to pity and pray for it, when God ſeems to be about to *ſpeak* to the Sinners *in his Wrath, and to vex them in his ſore Diſpleaſure.*

BUT then tho this Guilt was not *univerſal*, yet it was *general*: The foregoing Chap-

ter

ter concludes with an Account of the horrid Wickedneſs and Vileneſs of the *Prieſts*, ‖ *His Watchmen are blind; they are all ignorant, they cannot bark*, &c. They dare not reprove People for their Sin, nor forewarn of Judgments haſtening on them. And the Corruption was general amongſt the *People*, as well as amongſt the Prieſts, as appears from very many Inſtances in this Book. It was ſo general, that tho there were ſome who had another Heart, and acted in a contrary manner, theſe were ſo few, ſo very few, as that they were next to NONE; and there was NO MAN amongſt thoſe *Sons of Belial*, that made an Improvement of theſe things.

‖ Iſa. 56. 10, 11, 12.

AND alas! is not the Caſe the ſame at the preſent Day? How light do Men make of the Deaths of God's Servants!

when the *Righteous periſh*, who *lays it to Heart!* when *merciful Men are taken away, who conſiders that the Righteous is taken away from the Evil to come!* How apt are even the beſt to be only affected with a Senſe of their own particular Loſs, when a Friend, a Relative, a Paſtor is removed from Earth to Heaven: But how few regard the Anger of God, and the direful Omen to a ſinful Land, when ſuch Removals become frequent and numerous!

THIS then was the other Cauſe of the Prophet and the Church's mournful Lamentation, *viz. The general Neglect and Non-improvement of ſuch fore-boding Rebukes of Providence.*

THE narrow Limits by which I am confin'd, ſuffer me to do but little more than *divide* and *explain the Words*; otherwiſe

therwiſe I ſhould proceed to conſider diſtinctly, and improve the *ſeveral Propoſitions* that might be raiſed from them; but now I muſt only hint what might have been Matter of large Diſcourſe, under ſuch inſtructive Obſervations as theſe.

PROPOSITION 1ſt.

THE *beſt and moſt excellent Servants of God dye as well as others:*

THE *Righteous periſh, and merciful Men are taken away.*

THIS is a plain and undeniable Truth, ſufficiently confirmed by the Experience of ſo many Ages as have been ſince the Beginning of Time. But yet a great and uſeful Improvement might be made of ſo plain a Truth, that I muſt not enter upon.

THE *Reasons* for this I have sometimes suggested, by considering them both as *Sinners*, and as *Servants of the Lord*. As *Sinners*, for as good and righteous as they are, they have yet great Remainders of in-dwelling Sin, and so they have the *moral Cause* of Death in themselves, for * *Death passes upon all Men, for that all have sinned.* And as the *Servants of God*, they dye oftentimes, that they may be deliver'd from the *Evil* that shall be on the Face of the Earth: That they may be admitted into more perfect Services in Heaven, and that they may receive a more compleat Reward.

* Rom. 5. 12.

NOW the Use we should make of this Consideration, is to *lay it to Heart*, so as that it may *move us to do our uttermost to fill up the Vacancies made by their Death*: by following

their

their Faith and Patience, conforming our ſelves to the Example they have left us, and *by which being dead they ſtill ſpeak* unto us. We ſhould aim at yet higher Degrees of Holineſs, and endeavour to be the more uſeful in the World, while the Number of uſeful Perſons does decreaſe. We ſhould pray earneſtly that their Spirit may reſt upon us; and which we have indeed but little reaſon to expect, yet we ſhould pray, if it might be the Will of God, that *a double Portion of* their *Spirit* may be given to us, that we may greatly improve, and grow in Grace and Knowledge, and flouriſh in the Courts of our God, like the Branch of a Tree, which when a neighbouring Branch is cut off keeps its own Place, and ſpreads to ſuch a degree, as to ſupply the Vacancy of the other too.

WE ſhould alſo ſo lay it to Heart, as to be *quicken'd hereby to a conſtant preparing for our own Diſſolution*; that we may follow to eternal Reſt, them, *who through Faith and Patience inherit the Promiſes.* Such convincing Notices of our own Mortality ſhould put us upon *a conſtant Continuance in well-doing*, thereby *ſeeking for Glory, and Honour, and Immortality*, that when we *fail*, our Souls may enter on *Eternal Life.*

FINALLY, We ſhould ſo *lay it to Heart, as to improve with greater Diligence and Faithfulneſs, the remaining Helps we have from thoſe uſeful Servants of God who are yet alive, but who will in a little while periſh too.* You can no more improve your ſelves, as formerly you might have done, by them who are withdrawn. Some pre-

preſent Helps, and *Helpers of your Faith and Joy*, God has ſtill continu'd; but remember theſe are periſhing too, and by your Neglects and Non-Improvements, your deſpiſing and ſlighting them, you may haſten the Time, or at leaſt forfeit their Uſefulneſs. Act towards them then, as you would towards a Friend come to bring you News from a diſtant Land, and ſoon to return. How concern'd would you be, to hear and learn all that's poſſible, concerning your Friends and Affairs there, before he returns? But I muſt ſtop. ——

PROPOSITION 2d.

THE *Removal of God's uſeful and excellent Servants by Death, is a juſt Occaſion for great Lamentation, and a real Grief to the People of God.*

THIS is one great Reason of the Prophet's Lamentation that the *Righteous* did perish, and that *merciful Men* were taken away. And how did *Elisha* lament a departed *Elijah*, when

* 2 Kings 2. 12. * he cry'd, *My Father, my Father, the Chariots of Israel, and the Horsemen thereof?* And how does the Prophet mourn upon

† Micah 7. 1. such an Occasion? † *Woe is me for I am as when they have gathered the Summer-Fruits, as the Grape-Gleanings of the Vintage. There is no Cluster to eat, My Soul desired the first ripe Fruit. The good Man is perished out of the Earth*, &c.

NOW, *We should not lament them as tho they were utterly lost.* No; by no means. I shew'd you before, that they are not perished in that Sense. They have follow'd their Master, and they are but gone where he is.

|| John 12. 26. || *Where I am*, says he, *there shall*

all my Servant be. * They were *faithful to the Death,* and e gone to *receive the Crown of fe*; and, in the most eminent enſe, to be honour'd by their ord; and their very Duſt will e rais'd again, and faſhioned ke the Redeemer's glorified ody.

* Rev. 2. 10.

NOR *ſhould we lament them, tho that excellent Spirit that as in them were utterly and irecoverably loſt.* We are indeed to bewail it, that there is o little of that Spirit left behind, but ſtill we muſt remember, that *the Reſidue of the Spirit is with the immortal One:* And that as long as he has a amily in this World, he will ave *Servants*, I mean, ſuch s are in the ſtricter and more minent Senſe, ſo called. Theſe e will furniſh and ſupply with ll neceſſary Grace and Help rom the Spirit of Grace, for the

the carrying on and compleating the great and glorious Designs, in which, as his Instruments, he sees fit to employ them. Tho he breaks some of the *earthen Vessels*, he'll graciously make it appear, that *the Excellency of the Power* of that Spirit does still remain.

BUT *we should lament the Decease of such with a penitent Sense of our Sins, that may have provoked God to call them home*; that we no more valued, that we did no better improve them while they were with us. And we should lament them with *earnest Deprecations*, that God would no further proceed in such a desolating manner against us; and *with hearty Supplications*, that He, who alone can do it, would in Mercy fill up the Breaches which he has made.

WHEN

WHEN we consider the useful and endearing *Relations* in which many of these departed Saints have stood, or *the honourable Characters* which God has affix'd to their Persons and Office, as *Stewards of the Mysteries of Christ*, *Ambassadors* of God, and *Workers together with Him*: The *Guides*, *Physicians*, *Shepherds* of our Souls, *&c.* When we reflect on the Interest they had in God, and how often they have prevail'd with Him, for the averting threatned and deserved Judgments from a People, and the drawing down of undeserved Blessings on 'em, we may well cry after them, as *the Chariots of* Israel, *and the Horsemen thereof*. If we further regard what *Evil* is like to be on the Earth, and what a significant Symptom the Removal of such may probably be of its near Approach, we have cer-

certainly reason for sad Lamentation and Mourning.

LET that then which is our *Duty* become our *Practice*, when there is at present so great and just *Occasion* for it.

PROPOSITION 3d.

THE *Sins of a careless World, in not laying to Heart, and not considering the Deaths of such Persons as these, are to be seriously bewail'd by the People of God.*

THIS, I observ'd, was another Cause of the sad Lamentation in the Text, that while *the Righteous perished, no Man laid it to Heart, and none consider'd*, &c.

THIS is so great a Sin, that holy Souls should mourn for it in secret, and in publick too. For consider, it argues a *wretched Stupidity* in the Hearts of such

ſuch Sinners; they have no regard to the Anger of God, or to all that he does, or threatens to do againſt them. It *is a high Contempt* of God, and his Rod, as tho neither He, nor that, were worthy their Notice: And it plainly diſcovers, that *Deſtruction to ſuch Sinners will be inevitable*; becauſe they deſpiſe the Methods God takes for reclaiming them.

LET us then, my Brethren, bewail it to God. Let us own how general the Guilt is, with a humble Senſe of our own Sin in this reſpect. Let us be earneſt with God, to pour down a mighty Spirit on the Inhabitants of this *Iſland*, and particularly of this *great City*, for the convincing them of this Sin, and the awakening them to a Senſe of God's Anger, that they may be enclin'd to *hear the Rod, and him who has appointed it*.

PRO-

PROPOSITION 4th.

WHEN *God is removing the Excellent of the Earth, it may be justly suspected to be a threatning Presage of some approaching Judgment.*

THERE seems to be an *Evil to come.* For he oftentimes *takes them away from the Evil to come*; and the Event has frequently proved the Truth of this Proposition. I could give you many Instances of this sort. Dreadful Evils were coming upon the House of *Jeroboam*, of which you read, 1 *Kings* 14. now there was one, and but one in *Jeroboam's* House, *in whom there was found some good Thing towards the Lord God of* Israel. And of him God says, *The Child shall dye, for he only shall*

me to the Grave in Peace, be- Ver. 12,
uſe in him there was found ſome 13.
od thing, &c. And as ſoon as he
as dead, the deſolating Evil
me without Delay. And ſo God
ld that good King *Joſias* †, † 2 Kings
hold therefore I will gather thee 22. 20.
to thy Fathers, and thou ſhalt
gather'd into thy Grave in
ace, and thine Eye ſhall not
all the Evil which I will bring
on this Place. And you find the
eaths of uſeful and excellent
rſons threatned as the Be-
nning of Evil, in *Iſaiah* 3. 2.
d elſewhere. And thus it
s been obſerv'd in later times.
fore the Deſolations in *Hip-*
St. *Auſtin* dy'd. After the
ath of that excellent Servant
God *Ambroſe*, what dread-
Calamities did the *Empire*
our under? as after the
ath of *Luther* too? And
before the Deſtruction of
ydelburgh, *Pareus*, an e-
minent

minent Divine, was call
home.

ACCORDING to this Re
what Reason have we of t
present Generation to be f
pecting and preparing for E
to come? How many *right*
and merciful Men, distinguish
by *Names* which *Men have*
vented, but agreeing in the
Divine Characters, have of l
been *taken away?* And ho
great and egregious will
both our Sin and Folly, if
do not lay it to Heart, and co
sider that these look like *bl*
(or should I rather say, in
spect of their Evidence, *brig*
Presages of evil Times hast
ing upon us? We may ple
and flatter our selves with
Hopes of *Halcyon*-Days;
methinks, upon Considerat
the threatning Symptoms
pear to be the more numer
and flagrant too. Amon
whi

ich the Deaths of ſo many
rſons of ſuch a Figure for
ace and Uſefulneſs, demands
awful Regard. How many
ning Lights (I ſay) has God
inguiſh'd, or rather remov'd
t of our Hemiſphere? How
ge a (*b*) Catalogue could I
ſent you with? But I ſhall
y obſerve in how ſad and
cial a Manner, WE OF
HIS CONGREGATION
ve ſuffer'd this way; and
at loud Calls God has given
to *commune with our own*
arts, and to *make a diligent*
rch, while within the Com-
s of ſo few Years, he has
nov'd from us *two* ſuch great
d excellent Perſons, as the
e Reverend Mr. *HOWE*,

(*b*) *The Reader may peruſe a Catalogue*
n up by the Reverend Mr. Reynolds, *in*
Preface to Mr. Aſhwood's *Funeral Sermon*,
. *to which many might ſince be added, both*
gſt Conformiſts *and* Diſſenters.

and

and the Reverend Mr. *SPAD*
MAN, whom we now lamen
Persons dear to God, deserve
ly precious to us, as their M
mories are to the Church
Christ, and highly esteem'd
each other; for tho each h
so much *Humility* as to ma
tain a mean Opinion of himse
they had both so much *Ju*
ment, as that either could d
cern uncommon, and the mo
recommending Excellencies
the other. Need I now tell y
what is so frequently intima
in the *Writings* of the form
and what you have so oft
heard from the *Mouths* of the
both, concerning the *Evil* th
they apprehended was com
upon the Earth, and upon
Church of God in particul
They *both* exactly answer'd
Character in the Text, for th
were *righteous and merciful M*
and their Remove from

Wo

orld may ſtrengthen our
alouſies of what they have
often ſuggeſted to us. The
haracter of the former was
ven in part by him, of whom
e are now to diſcourſe, and
is in the Hands of many of
u: But upon how unfit a
erſon the Diſcharge of this
ffice, with Reſpect to him,
es devolve, I am not inſenſi-
e; and from that Conſidera-
on alone might have reſolute-
declin'd it, had not I found
at from *my Relation to him*,
is was expected; and had
t I Reaſon to hope from *my*
elation to you, that a meaner
erformance may meet with a
ndid Acceptance.

NOR can I pretend to give
full and exact Account of
m, becauſe much in the dark,
to his earlier Years; and
anting an Opportunity to re-
ver ſome memorable Paſſa-

ges

ges at his first appearing in
World, that might equally
to his Honour, and be useful
us.

I SHALL say no more
his Parentage, than that it
truely honourable: He was
Son of a very valuable
faithful Minister of Christ.
I hope it would not be mi
ken for Pride in him, or in
ny of us, that we value
selves upon such a Desce
Tho I own you may justly
fer from thence, that we esteem
it also an Honour that we be
the same Character; for
cause God has done it,
therefore do also *magnify*
Office, by Virtue of which
are *Angels and ministring Spi*
(tho of a lower Form) *to*
Heirs of Salvation: Whilst
if we know any thing as
ought, we shall be deeply
sible of many humbling C
sidera

terations to counterbalance
his.

HE was, as has been ob-
rv'd of others, a living Con-
ration of that barbarous
ander, that the Off-spring of
e Prophets do more frequent-
than others prove but *dege-
rate Plants*. But blessed be
od! there have been, and are,
t a few of *the Children* of
ch *found walking in the
uth*.

I MUST, as I said, pass o-
r his earlier Years, and shall
ly observe, that after pre-
ous Studies, he was further
epar'd in *MAGDALEN-
OLLEGE* in *CAMBRIDGE*,
here he spent so many Years,
d to so good Purpose, as to
serve the *Degree* of MASTER
ARTS, which was there
aferr'd on him. What Im-
ovements he made while he
s there, we may be able to
judge,

judge, from what I ſhall ſay b
and by.

WHEN he left the *Univer*
ty, he was at firſt conformabl
to the *Eſtabliſh'd Church*, an
had a Living in *LINCOLN*
SHIRE, where for ſome tim
he preach'd. The Occaſion o
his Diſſent afterwards, an
leaving his Pariſh, I ſhall no
at preſent enquire into; and
may be beſt it ſhould be for
gotten at this time of Da
when, Thanks be to God
Things are ſo much better i
ſeveral Reſpects, than the
were then. May the *God*
Peace and Love bring us on a
Hands to a better Temp
ſtill!

UPON his leaving *LIN*
COLNSHIRE, he went ov
to *HOLLAND*, and was ſe
tled there as Miniſter of th
Engliſh Church in *ROTTER*
DAM; where he was an ac
ceptab

ceptable Preacher, and diſcharg'd the whole of his miniſterial Work with general Approbation. He had there a numerous Audience, and they knew how to value him: And while he was there, he ſo improv'd what he had laid in before, that in this reſpect God fulfill'd the Promiſe, and * *more was given him.* It is well known how highly he was eſteem'd and belov'd while in thoſe Parts, for his *great Sincerity*, and his *excellent Literature*, by *Engliſh*, *Dutch*, and *French* Divines, and ſome other Foreigners. A Worthy and Reverend Perſon and Neighbour, who was intimately acquainted with him there for ſeveral Years together, ſays of him, "That he was "ſo much of a Piece, the ſame "ſincere good Man on this "ſide the Water, as when he

* Luke 19. 26.

" liv'd there, that to know
" him there or here, is much
" the ſame.

AND we who knew him here, know, that as a *Divine*, he was compleatly furniſh'd, and every way qualify'd for the great and honourable Work in which he was engaged.

AND that as a *Chriſtian* he truly deſerv'd thoſe great and recommending Characters in the Text, of a *righteous and a merciful Man.* And of this, by the Aſſiſtance of God, I will give you abundant Evidence.

§. I^st. I SAY he was a *Divine*, compleatly furniſh'd, and every way qualify'd for the great and honourable Work in which he was engag'd.

FOR he had laid in a rich Treaſure of *humane Learning*, being well read in *Philoſophy*, *Hi-*

History, *Polemical Divinity*, &c. And as for his Skill in the *Learned Languages*, I believe I ſhall be excus'd, if I ſay, He had not a great many Equals: He has lately given the World a convincing Evidence of this as to the *Latin* Tongue: And we who were his Hearers, as well as others, have oftentimes had occaſion to obſerve, that he was an excellent *Critick* in the *Original Languages* of the Scriptures, the *Hebrew*. and *Greek*. Not that he was guilty of the leaſt Oſtentation in publiſhing his Skill, but in preaching and expounding the Scriptures he had often neceſſary Occaſions to give Evidence of it, and of his frequent Converſe with the beſt *Scripture-Criticks*. And beſides this, he was competently well acquainted with the *French*, *Dutch*, *Italian*; and was making ſome

Progreſs, as he told me not many Months ago, in the *Spaniſh* too, for he expected to find ſomething that would anſwer his Pains at that time of Day, in ſome of the Authors of that Country.

AND being thus furniſhed himſelf, he was fitted as a *Tutor* to inſtruct others: A Work he was ſometime engaged in, till other Affairs growing upon him, he was obliged to deſiſt. But I am inform'd by one, who is upon all Accounts a proper Judge, that he diſcharg'd the Part he had choſen with admirable Accuracy and Skill. He was an utter Enemy to the Practice of illiterate and unqualified Perſons, in aſſuming to themſelves the Work of the Miniſtry, whom he could never account Call'd or Sent by God; and therefore, no doubt, was the more concern'd

to

to communicate uſeful Knowledge to ſuch as were under his Care with that Deſign.

WITH reſpect to that great part of a Miniſter's Work, *viz.* his *Preaching* the Goſpel, He was indeed * *a Workman that needed not to be aſhamed, rightly dividing the Word of Truth.* * 2 Tim. 2. 15.

WHAT *Subjects* he choſe to inſiſt on from time to time, were *no light* nor *trivial Things*; nor did he embroil you in intricate *Diſputes*, or fruitleſs *Controverſies* about leſſer Matters. But you were entertain'd with the moſt ſubſtantial and *weighty Truths* of the Goſpel. I hope I need not remind you, who were his Hearers, of Arguments he has lately inſiſted on, both on the *Lord's Day*, and in the *Friday's Lectures:* Or what *ſeaſonable Truths* he would chuſe to diſcourſe on, upon *ſpecial Occaſions*, either with reſpect

to the *Publick*, or ſome more *particular* Concerns, when he had been apply'd to.

HIS *Method* was eaſy and plain, but remarkable for its Juſtneſs and Accuracy, and a cloſe Connexion of Things.

HIS *Stile* was not labour'd, but yet far from a vulgar Meanneſs, and therefore above Contempt. He ſcorn'd any thing like an affected Pomp of Words, and all thoſe meaner Gayeties, that ſome perhaps would have paſs for Rhetorick, but *is falſely ſo call'd*.

HE could aptly ILLUSTRATE Divine Truths; but a *ſolid Judgment* was what he approv'd and diſcover'd, without aiming at Flights of Fancy.

AND it was ſomewhat extraordinary, that together with ſo good a Judgment, he had ſo ſtrong and ready a *Memory*, that

that he did moſtly, and when he judg'd it might be beſt, deliver his Sermons without the Uſe of his Notes.

HE had a *natural Fervency* of Spirit, that he frequently diſcover'd *in Preaching*, as well as in *familiar Diſcourſe*; by which he exactly anſwer'd that Character given to *Cicero*, that he was *quaſi pugnax in loquendo*; which *(i)* ſome competent Judges approve as highly commendable upon proper Occaſions.

THE infinitely wiſe Creator ſerves his great Deſigns by the *different Conſtitutions* and *Tempers* of Men: In their very Formation, and by the various Turns of their Minds, he qualifies them for this or the other Part of Service, and thoſe

(*i*) Cicero 2. de Orat. 317. Famiani Stradæ Proluſ. Lib. 2. Proluſ. 1.

particular Circumſtances he has deſign'd for them in the World. I have been pleas'd with that Remark of the admirable Mr. *BAXTER*, in the Account that he gives of that Pattern of a *meek and quiet Spirit*, (k) Mr. *HENRY ASHHURST*, concerning whom he ſays, "God "fitted him for his Place. "Had he been a *Magiſtrate* "or a *Preacher*, a little more "Sharpneſs had been needful. "And tho I once knew one, "that for want of juſt Anger "was too like *Eli*, and could "not ſufficiently reprove or "correct a Child; yet it plea-"ſed God, *his Mildneſs* had no "ſuch ill Effect, but his Fami-"ly lov'd and reverenc'd him "the more. The very *Temper*

(k) *In his Funeral-Sermon*, p. 50, 51.

of

of our deceaſed Friend fitted him to *admoniſh and reprove*, with great *Faithfulneſs* and *Authority*: one of the moſt difficult Parts, I confeſs, of a Miniſter's Work.

HE was an excellent *Expoſitor* of the *Sacred Text*, *an Interpreter one amongſt a thouſand*; eaſily diſcovering its genuine Senſe, and raiſing pertinent and profitable Remarks, as you have had ſufficient Evidence of late.

HIS *publick Prayers* were very ſerious, oftentimes very pathetick and moving, and always methodical, and to the Purpoſe; whereby he gave Evidence, that that is an unjuſt and unreaſonable Slander caſt upon *extempore Prayer*, as tho it were always chargeable either with Blaſphemy, or at leaſt with Nonſenſe.

YOU could not but always observe in him an unwearied *Assiduity* in his Ministerial Work, and that even since he was ill, and his Friends saw Reason to dissuade him from attempting to preach. I remember soon after he had suffer'd that dangerous Operation in his Tongue, several Friends perswading him not to preach in the After-part of the Day, he answer'd them with this, That I had been pleading his Cause against them; having that Morning, in his Hearing, concluded the Sermons I preach'd from those Words of our Saviour *, *I must work the Works of him that sent me, while it is Day, the Night cometh wherein no Man can work*: I had then insisted on *the Necessity* of Working *while it is Day*, and *the Impossibility* of Working *when the Night* [of Death] shall come

* John 9. 4.

come upon us. As weak as he was, but the Monday was Se'en-night, upon a Motion I made of providing for his Turn on the very last Lord's Day, he check'd me with an innocent Indignation. But in this, I conceive, he was not so kind to himself as he ought to have been; for some Cessation, and Refreshment by Air, to most Constitutions, and especially in Circumstances like his, is as necessary for Health's sake, as some * *Wine* with his *Water* was necessary for *Timothy's Stomach sake.* * 1 Tim. 5. 23.

BUT from all this it appears how much his Heart was set upon his beloved Work, and how fully he believ'd what he would often repeat, and what is recorded of the pious and learned (*l*) Dr. *Preston*, that he

(*l*) *Dr.* Preston's *Life in Mr.* Clark's *Vol. p.* 111.

thought

thought *it was better to be worn out with Work than Ruſt.*

THERE's one thing more that I ſhall obſerve under this Head, and proceed, *viz.* That as an *Elder Miniſter*, honour'd upon that Account, as well as for his many valuable Qualifications, he had great Advantage for *inſtructing the Younger*; which he has ſometime done with great Tenderneſs and Conſcience. The very Night before he dy'd, a Worthy Brother apply'd himſelf to him for Direction and Counſel; and after ſome Expreſſions of Modeſty, he left theſe *two Advices* with him, which I doubt not but he will remember; I pray God grant I may, and all our Brethren who ſhall read or hear them! *Firſt*, (ſays he) *charge it upon your ſelf once every Day, to make a ſolemn Reſignation of your ſelf, and Affairs, into*

the

the Hands of God; and lean not to your own Understanding. 2dly. As to your publick and preaching Work, tho the Doctrines and Duties relating to the Rule of Christ's Kingdom, are by no means to be neglected; yet, above all things endeavour to bring your Hearers to a new Heart, and a new Spirit; without which all will signify nothing; and for want of which I have seen, by sad Experience, many that made a fair Appearance in Religion, come in a little time to make light of Christ, the Sum and Substance of our Religion. I say, again, the good Lord give us grace to follow it! And I charge my self, and beseech my Brethren to have the greater regard to these, which were some of the very last Words which he spoke; because of what I have met with in a Sermon of his own, preach'd upon

on

on Occaſion of the Death and Funeral of the late Excellent QUEEN *MARY*, of Glorious Memory. "It is taken "for granted (ſays he there (m)) "that dying Perſons judge "more wiſely than at other "times; whence it is that the "Sayings and Counſels of ſuch "are eſpecially valued and re-"garded, becauſe at ſuch a "time Men will not diſſem-"ble, and are leaſt biaſs'd by "common Opinion.

AND I wiſh that our leſs judicious *Hearers* would conſider it too, who are ready to think, that Chriſt is only preach'd, when what he has done and ſuffer'd, and promis'd, are inſiſted on; and that the preſſing them to Repentance, and Newneſs of Heart and Spirit,

(m) *Page* 15.

is *legal* Preaching! Yea tho it be managed ever so agreeably to the Grounds, Measures and Ends of *the Gospel*. May I then be always a legal Preacher, if that be legal Preaching! Not only to declare, that * *God has so loved the World, as to give his only begotten Son*, &c. But that † *except a Man be born again*, have a new Heart, and a new Spirit, *he cannot see the Kingdom of God*; and that ‖ *without Holiness no Man shall see the Lord.*

* John 3. 16.

† Joh. 3. 3.

‖ Heb. 12. 14.

TO another, not many Days before his Death, he recommended Seriousness and Plainness in preaching, and inveigh'd against the Imitation of a less practical Way, because more pleasing to itching Ears; and advised to the cultivating the Mind with useful Knowledge, that would make *Scribes fitted for*

for the Kingdom of God, able to refute *Gainſayers*, and render us *mighty in the Scriptures*. He diſcours'd in ſuch a pious and affecting manner with this Perſon, as drew Tears from his Eyes, becauſe he look'd upon it as the Advice of a dying Miniſter.

I HAVE now ſaid enough (I think) to make it appear, that, as a *Divine*, he was compleatly furniſh'd, and every way qualify'd for that great and honourable Work in which he was engaged.

§. II[d]. IT is now time, (and were I not ſatisfy'd of your Patience upon ſo particular an Occaſion, it would be more than time) that I proceed to ſhew, that as a *Chriſtian*, he truly deſerv'd theſe great and recommending Characters in the Text, of a *righteous* and a *merciful*

ful Man. And I doubt not, it in the Proof I ſhall give of oth theſe, I ſhall have the ncurring Evidence of many itneſſes preſent; and I ſhall e ready to appeal to his moſt timate Friends, for the Truth what I ſhall ſay.

NOW a *righteous Man*, as u heard in the Beginning of is Diſcourſe, is one whoſe eart and Life is conformed to e Law of God, which is the ule and Meaſure of Right. ow far he acted in a Confor- ity to that Law, will appear, part, from the following rticulars.

HE *was a Man of great Since- y in his Behaviour towards God d towards Men.* This is the rfection ſo much recommen- d in the Divine Law. As to s Sincerity towards God, that ill appear from what will be id afterwards. I think that

no

no contemptible Character, ſ
ſpecially as the Times are, t
it be a familiar one, that is g
ven to *Jacob*, * Jacob *was*
plain Man: By which ſom
underſtand not only that
liv'd a plain Shepherd's Li
but he was a ſincere, plai
dealing Man, without Guile
not but this admitted of a
Exception, when at † his Mo
ther's Perſwaſion he uſed muc
Deceit. The very Frame an
Temper of Mr. SP*ADEMAN*
Mind render'd him incapab
of the diſingenuous Arts
Craft and Tricking. He had
certain Nobleneſs of Soul, th
would diſdain a Diſguiſe; an
this made amends for that L
berty he would ſometimes tal
with his Friends. And if h
was ſomewhat more free
thoſe Weeks in which he di
ſo viſibly decline, his *growin*
Diſtemper did but ſtrengthe

* Gen. 25. 27.

† Gen. 27. 18, 19, &c.

Arguments drawn from his
at Sincerity, for a candid Al-
vance. But again,
HE was *greatly concern'd for*
Interest of Christ in the World.
d from this Principle, oh! how
n would he bewail, with
p Regret, the *Declinings of*
rising Generation! And to
so little, if any real, Ap-
rance of Serioufneſs and
Piety in the Deſcendants
many of thoſe, who were
ed the Glory of the prece-
g Age! What a holy Indig-
on have I known it to raiſe
is Soul, when he has ſeen
n Perſons diſcover a Vanity
Lightneſs of Spirit in the
mn Services of God's Houſe!
under this Head I'll add,
IE was fully aſſured of the
raordinary Piety of many
the *eſtabliſh'd Church*, who
er Communion are flouriſh-
in the Courts of God, and

ri-

ripening apace for Heave
and therefore he would not
verely judge and condemn a
wise and good Persons, w
left the *Dissenting Assemblies*,
join with Her, because he kn
too, that they did not see w
his, but their own Eyes: a
might overlook, or otherwa
get over Difficulties, that
and others could not; a
therefore it did not distu
him. But then how often
he bewail'd to me and to oth
the *Levity* of such, as plai
leave the Way of their An
stors upon such Principles
the Word may be used, wh
Principles seem to be lost)
on which it would be no m
an *Honour* to the Church
receive them, than it wo
be a *Dishonour* to the other
lose, or I should only say,
be left by them. Further,

Fo

FOR *a real and generous Contempt of this World, where is his Equal to be found?* He did indeed conform himself to that Command of the Gospel *, *Love not the World, nor the Things that are in the World.* He thought not great things for himself, and could despise Wealth and Grandeur, where-ever he saw they prov'd dangerous Snares to giddy Minds. How different was his Temper from that common unchristian Spirit that obtains in the World, and oh! how much amongst Professors too!] *while all seek their own things*, how they may grow great and rich, to the neglecting *the things of Christ?* How often have I been Witness, with what a holy Scorn, he has despis'd those miserable MUCK-WORMS, whose Business is only to heap up Riches, and who value themselves and others

* 1 John 2. 15.

others upon no higher Co
derations than that of a gr
Estate, or a big Name in
World. From whence it
pear'd, that God had delive
him from the mighty Dan
of that Snare, concerning wh
he has upon a particular Oc
sion expreſt himſelf thus (
" Never, I think, was th
" greater Danger from
" Snare, than in the
" wherein we live, in wh
" a Paganiſh Eſteem and
" miration of Riches
" Greatneſs, renders all
" vaſt Concerns of the oth
" World deſpicable, and wit
" out Force: It is moſt am
" zing, that Chriſtians ſhou
" be ſo blinded, as not to d
" cern what the Pagan *Ci*
" has complain'd of, *Corru*

(n) *Sermon on the Occaſion of the Death* Mr. Howe, *page* 8.

" *More*

Mores, depravatiq; sunt admi-ratione Divitiarum: The Manners of Men are cor-rupted and depraved by the admiring of Riches. They his own Words, and no an was better fitted to pro-unce such Words than him-f. Nor will you wonder that did thus generously despise World, when I have ob-ved to you, in the next ce, that

HE *liv'd by Faith, and repos'd stedfast Trust in the Care and odness of God.* He was al-gether unconcern'd about turity, conforming himself that Command of Christ,

* *taking no Thought for the* * Matth. *rrow*: For he was fully per- 6. 34. aded, that the God who had ovided for him all his Life, uld never leave him desti-e. And when he has some-nes been advis'd by tender

Friends,

Friends, to consider himself and be charitable at home, in the stricter Sense, he would reply to this Purpose, *I have trusted God all my Days, and found him good, and am resolv'd I will not now distrust him.*

THUS then it is evident he was a *Righteous* Man. What remains is now

TO shew you, that he did as fully answer the other Part of the Character in the Text, *viz.* that he was a *merciful Man*, or as I observ'd the Word signifies, a *Man of Benignity*, or of *Kindness*; and of this also I can give you several inconteſtible Instances.

FOR *his Charity to the Poor* he was indeed remarkable, and more than exemplary: For I think God does not require a Man should give away his All, and in that Sense leave himself perfectly destitute, which he would

would sometimes do. He *did good to them which were of the Houshold of Faith*; but his Beneficence was not confin'd to such: when he has had but an indifferent Character given him of some who apply'd themselves to him for his Charity, he would signify, that he thought their Necessity a sufficient Motive, without any further Regards. He was especially enlarged towards *distressed Ministers*, and a great Encourager of *younger Students*, supplying them *with Books and Money*, as he saw they were needed. And when his own Stock fail'd, he would call in Help from some Friends, with whom he could be free: And it is to be bewail'd, that Motions of this sort are encourag'd by so few of those, who have this World's good Things; for you can scarce know what numerous

Applications are made to your Miniſters. But alaſs! how do the Generality of thoſe that are rich (tho bleſſed be God not all) live as tho they were born for themſelves only; and as if their Poſſeſſions were given them by God, for no other End, but either to be *laid up* as their Idols, or *laid out* on their Luſts; or at beſt to make their Children *great*, whether they be *good* or no. Such are like indeed to *leave* an Eſtate on Earth. Oh! that there were Ground to hope, that they ſhall not looſe the Bleſſings of Heaven. But is it not to be fear'd, that they who *make not to themſelves Friends of the Mammon of Unrighteouſneſs, when they fail*, ſhall be deny'd an Entrance into *the Everlaſting Habitations?* How much happier was this Servant of Chriſt (and he accounted himſelf ſo

n having a little that he could, nd did improve in the Intereſt of Chriſt, and in relieving his Poor, than thoſe miſerable ordid Wretches with their reat Eſtates, that they keep o themſelves, while they are neither *rich towards God*, nor kind to his Poor; nay, and ome of them unnatural to hemſelves too, tho that, it is rue, is not ſo much to be la-mented. This is a *Poverty of Spirit* indeed, but altogether nconſiſtent with that which he Goſpel recommends. *The ittle*, I ſay, that this *righteous* Man had, improv'd as it was, was far *better* than the great Poſſeſſions of many ſuch wic-ked or ſordid ones. But a-gain,

HE diſcover'd the *Mercifulneſs* of his Temper in this, that *he could never bear to hear the important Concerns of others, or*

the Afflictions of any, discours'd of with a vain and frothy Spirit, or at any time form'd into a Jeſt: a Practice as barbarous as it is common; but by which the Guilty forfeit the Character of *merciful* Perſons, or Perſons of Kindneſs.

THERE are alſo other ways by which Men diſcover a Temper inconſiſtent with ſuch a Character, to which he was an utter Stranger. For,

HE *was no buſy Intermedler* either with the *private Affairs of particular Perſons*, or with the *ſpecial Concerns of neighbouring Congregations*. He found it enough for him to *mind his own Buſineſs*, and the Concerns of the *Flock over which* God *had ſet* him, without breaking over the Hedge of another Man's Vineyard.

HE never had the Vanity to pretend to an univerſal Knowledge

edge and Foreſight of what would be done in this or the other Circumſtance, or to determine what might be beſt.

NOR would he profeſs to be doing kind Offices to ſome, by ſuch Methods, as muſt make deep and undeſerved Wounds in others.

FROM all that has been ſaid, you will now conclude, that he was not only a *righteous* and a *merciful* Man, but that he was ſuch in an high and eminent degree.

I SHALL now conclude this imperfect Account of him, with juſt reminding you of two Things, *viz.* That extraordinary *Magnanimity*, that Chriſtian and Exemplary *Patience* with which he underwent that *Dangerous Operation* in his Tongue, ſome few Months ago. Upon my ſpeaking to him of this, I remember he told

me, That what our Lord had promis'd the Apoſtles, with reſpect to ſeaſonable *Wiſdom*, was made good to him in reſpect of *Courage*, * *it was given* him *in that ſame Hour.* And to another intimate Friend, who made mention of *his Patience* and *Courage* upon that Occaſion, he ſaid, *It was wholly owing to Divine Aſſiſtance. You know* (added he) *when we liv'd together, how timerous and fearful I us'd to be, but I had, in this Caſe, ſuch a Preſence of Mind, and Freedom from Fear, that I wonder at myſelf*; and further added, with an unuſual concern, *I could go through the like Operation every Week, might I be aſſur'd of the like Preſence of God, and Strength from Heaven, as I then experienc'd.* So faithful is God to his Promiſe, that according to the Day and Difficulties of his People, *their Strength ſhall alſo be.*

*Mat. 10. 19.

e. The other thing I would mention, is, his *dutiful Reſign-dneſs* to God under the Appre-henſions of approaching Death, and the *abundant Peace* and *Sa-tisfaction* he had in his own Mind, in the Expectation of that great Change. This was the Reſult of the things I have been recounting concerning him; and a confirming Inſtance of the Truth of that Divine Obſervation, that the * *End of the perfect and the upright Man, is Peace.*

* Pſal. 37 37.

INDEED neither he nor his (o) Friends thought him ſo near

(o) *God ſaw fit to prevent the more publick importunate Prayers for his Life, which would have been offer'd by many Aſſemblies the next--(being Lord's--)--Day; and for which ſome ſpecial Time was alſo appointed the following Monday in our own Congregation, but he had determin'd that he ſhould die Whereas in other Inſtances, when he has reduc'd to the laſt Extremity, yet having purpos'd to reſtore, he has ſuffer'd his People to be importunate with him, becauſe he deſign'd the Mercy, and would be ſought to for it.*

his End, as he prov'd to be. But yet he gave frequent Intimations, that he look'd upon himſelf as a *dying Man*, and *that the Time drew nigh*; and, under that Apprehenſion, he poſſeſt a *Divine Peace*, and a *full Compoſure* of Mind. I don't find that he diſcover'd a Deſire to live, or a Fear to die. But the Day but one before he expir'd, upon telling a Friend he was *very weak*, who replied, *Sir, I doubt not but God ſtrengthens you with Strength in your Soul*; he anſwer'd, *I find he does; I bleſs his Name, I have not one uneaſy Thought.* And, within a few Hours before he was *taken away*, he ſaid to another, *I hope my good God will ſoon diſmiſs me out of this Body; then I ſhall be capable of ſome Service.* And obſerving the ſame Perſon to fix his Eye on him, he ſaid, *You obſerve my thin Face,*

t however I have my Reaſon d Underſtanding. And ad- ed, *I remember the bleſſed Mr.* lowe *ſaid, The moſt mortifying pectacle he ever beheld in his ife, was the Change he had ſeen ſome in the laſt declining time their Lives, from what they d been in the Vigour of their apacity; but it is not ſo with me t.*----

AND now what remains, hile you know that this *righ- ous* Man is *periſhed*, this *mer- ful* Man *is taken away*, but at you *lay it to Heart*, and nſider what *Evil* God may be out to ſend on the Earth, or leaſt on our Land; and whe- er (as I ſaid in the Begin- ng) his, together with the eaths of ſo many of the ex- llent Ones, may not be a loud d threatning Indication of is. Reflect alſo upon what as been ſaid concerning him,

and let it abide with you, th
you may walk in his Ste
and be Followers of him, as
was of Christ Jesus, that th
Faith and Patience you may al
inherit the Promises: Whi
the Lord grant for our R
deemer's Sake!

BRITISH MUSEUM

FINIS.

Poſtſcript.

THE uſeful and accurate Form of ſolemn Covenanting with GOD, compoſed by admirable Mr. *JOSEPH ALLEINE*, has been found amongſt *Mr. SPADEMAN*'s Papers ſince his Death, tranſcrib'd and ſign'd with his own Hand above thirty Years ſince. Whereby it appears, how expreſly and ſolemnly he devoted himſelf unto GOD, FATHER, SON and HOLY GHOST. Upon which Account, and chiefly with regard to the Excellency of the Compoſure, and it's [probable] Uſefulneſs to ſome, who have not met with it elſewhere, I ſhall

ſhall preſent the Reader with *Mr. Spademan*'s Copy; after I have premis'd a few Words concerning the *Form* it ſelf, and the *Uſe* that ſerious Chriſtians may make of it.

MR. *R. A.* in his *Vindiciæ Pietatis*, ſays of it, "That it "is an excellent Form of "Words, compoſed for the "Help of weaker Chriſtians, "and aptly accommodated to "all the Subſtantials of our "Baptiſmal Covenant; which "having found great Accep"tance with many precious "Chriſtians, I do with much "Zeal, and great Hope of "good Succeſs, for the e"ſtabliſhing Souls in Holi"neſs and Comfort, com"mend it to the Uſe not "only of *Young Converts*, "but of more *grown Chriſti*"*ans*, that have not expe"rimented

rimented this or the like Courſe.

IT may be of uſe to ut the Reader upon obſer-ing the *Accuracy* of it, and ow it proceeds; by ac-uainting him with what is ignify'd in the Margent of he Original, *viz.* That it ontains a ſolemn Profeſſion f an hearty Conſent with he Terms of our Commu-ion with God; which are he Things, either from which, r unto which, we muſt turn. The Terms from which, are, in, Satan, the World, and Confidence in our own Righteouſneſs, which muſt e renounced: The Terms to which, are either Ultimate r Mediate; the Ultimate is God, the Father, Son, and Holy Ghoſt, who muſt be ccepted: The Mediate Terms

are

are either Principal, or le
Principal; the Principal
Chriſt the Mediator, wh
muſt be embraced; the le
Principal are the Laws
Chriſt, which muſt be ob
ſerved, in the manner that
here ſuggeſted.

I CANNOT propoſe
better Exemplar than thi
to thoſe who yet have not
expreſly covenanted with Go
I would therefore adviſe ſuc
to retire, and *peruſe* what
here put into their Hand
with Seriouſneſs and Care
and then to *commune with the*
own Hearts, and make a dil
gent Search, whether they ca
truly conſent with what
contains; and are willing t
make an entire Surrender o
themſelves to the Lord, re
ſolving upon a Courſe of O
bedience to the Divine Law

And if ſo, that they would then *fall on their Knees, and implore* the Aſſiſtance of the Spirit of God, that they may approve themſelves to Him, and that their Hearts may be right in this Matter: And thereupon *tranſcribe this*, or *compoſe* ſomewhat like it, *and ſummons all the Powers of their Souls*, while they *ſubſcribe with their Hand to the Lord*, and preſent it to him.

IT may be of great Uſe, to have ſuch a conſtant *Memorial* of ſo awful a Tranſaction betwixt God and their Souls; that may be apply'd to in every time of need; particularly in an Hour of Temptation, in a Day of Trouble; or when the Clouds begin to gather, and Doubts and Fears diſturb the Mind. Nor will it be leſs uſeful, upon the return of

the

the Seaſons wherein they re-
new their Covenant-Dedica-
tion to God, at his Table.
It may alſo be conſider'd
that Perſons are like to have
the more regard to their a-
cting either agreeably or diſa-
greeably to ſuch an Engage-
ment, when they have ſuch
a Witneſs, for or againſt them,
always at hand.

BRITISH MUSEUM

A FORM OF COVENANT WITH GOD.

O MOST dreadful GOD, for the Paſ-
n of thy Son, I beſeech
e, accept of thy poor Pro-
al, now proſtrating himſelf
thy Door. I have fallen
m thee, by mine Iniquity,

and

and am by Nature a Son o
Death, and a thousand-fol
more a Child of Hell by m
wicked Practice; But
thine infinite Grace, thou ha
promised Mercy to me
Christ, if I will but turn
thee with all my Hear
Therefore, upon the Call of t
Gospel, I am now come in
and throwing down my We
pons, submit my self to t
Mercy.

AND because thou requ
rest, as the Condition of
Peace with thee, that I shou
put away mine Idols, and
at Defiance with all th
Enemies, which I ackno
ledge I have wickedly fo
with against thee, I h
fr

rom the Bottom of my Heart
enounce them all ; firmly
ovenanting with thee, not to
llow my ſelf in any known
in, but conſcientiouſly to uſe
ll the Means that I know thou
aſt preſcribed, for the Death
nd utter Deſtruction of all
y Corruptions. And where-
I have formerly inordinate-
and immoderately let out
ine Affections upon the
orld, I do here reſign up
y Heart to thee that madeſt
; humbly proteſting before
y Glorious Majeſty, that it
the firm Reſolution of my
art, and that I do unfeign-
ly deſire Grace from thee,
at when thou ſhalt call me
reunto, I may practiſe this

my

my Resolution, through th
Assistance, to forsake all th
is dear unto me in this Worl
rather than to turn from th
to the Ways of Sin. An
that I will watch against a
its Temptations, whether
Prosperity or of Adversi
least they should withdraw m
Heart from thee; beseechi
thee also to help me again
the Temptations of Satan,
whose wicked Suggestions
resolve, by thy Grace, nev
to yield my self a Servan
And because my own Righ
ousness is but menstruo
Rags, I renounce all Con
dence therein, and ackno
ledge, that I am of my se
a hopeless, helpless, undo

Cre

reature, *without Righteouſ-*
eſs *or Strength.*

AND foraſmuch as thou
aſt *of thy bottomleſs Mercy*
fer'd *moſt graciouſly to me,*
retched *Sinner, to be again*
y *God, through Chriſt, if I*
ould *accept of thee : I*
ll *Heaven and Earth to re-*
rd *this Day, That I do here*
lemnly *avouch thee for the*
ord *my God ; and with all*
ſſible *Veneration, bowing*
e *Neck of my Soul under the*
et *of thy moſt ſacred Ma-*
ſty, *I do here take thee,*
e *Lord* Jehovah, *Father,*
n, *and Holy Ghoſt, for my*
rtion, *and chief Good ; and*
give *up* [*my ſelf*] *Body and*
ul [*for thy Servant ;*] *pro-*
miſing

miſing and vowing to ſerv
thee in Holineſs and Righte
ouſneſs all the Days of m
Life.

AND ſince thou haſt a
pointed the Lord Jeſus Chri
the only Means of coming un
thee, I do here upon the bend
ed Knees of my Soul accept
him as the only new and l
ving way, by which Sinner
may have Acceſs to thee; an
do here ſolemnly join my ſe
in a Marriage-Covenant to hi

O BLESSED Jeſus!
come to thee hungry and har
ly beſtead, poor, and wretch
ed, and miſerable, and blin
and naked; a moſt loathſom
polluted Wretch, a guilty co
demned Malefactor, unworth
fe

or ever to wash the Feet of
he Servants of my Lord,
uch more to be solemnly
arried to the King of Glo-
y: But since such is thine
nparallel'd Love, I do here
ith all my Power accept
hee, and do take thee for
y Head and Husband, for
etter, for worse, for richer,
r poorer, for all Times and
onditions, to love, and ho-
our, and obey thee before all
hers, and this to the Death.
embrace thee in all thine
ffices. I renounce my own
Vorthiness, and do here a-
ow thee, to be the Lord my
Righteousness. I renounce
ine own Wisdom, and do
ere take thee for my only
Guide.

Guide; I renounce mine o
Will, and take thy Will
my Law. And ſince th
haſt told me, that I m
ſuffer if I will reign; I
here covenant with thee,
take my Lot, as it fall
with thee, and by thy Gra
aſſiſting, to run all Hazar
with thee; verily ſuppoſi
that neither Life nor Dea
ſhall part between thee a
me.

AND becauſe thou ha
been pleaſed to give me t
holy Laws as the Rule of
Life, and the Way in whi
I ſhould walk to thy Kin
dom, I do here willingly p
my Neck under thy Yoak, a
ſet my Shoulder to thy Bu
den

len; and ſubſcribing to all
by Laws as holy, juſt and
ood, I ſolemnly take them as
he Rule of my Words,
Thoughts, and Actions; pro-
miſing that though my Fleſh
ontradict and rebel, yet I
will endeavour to order and
govern my whole Life, accor-
ding to thy Direction, and
will not allow my ſelf in the
Neglect of any thing that I
know to be my Duty.

ONLY becauſe through the
Frailty of my Fleſh, I am ſub-
ject to many Failings; I am
bold humbly to proteſt, that
allowed Miſcarriages, con-
trary to the ſettled Bent and
Reſolution of my Heart, ſhall
not make void this Cove-

nant, for ſo thou haſt ſai

NOW Almighty GOD Searcher of Hearts, thou know eſt that I make this Covena with thee this Day, witho any known Guile or Reſerv tion; beſeeching thee, that thou eſpieſt any Flaw or Falſ hood therein, thou would diſcover it to me, and help to do it aright.

AND now Glory be thee, O God the Fathe (whom I ſhall be bold fro this Day forward to lo upon as my God and Father that ever thou ſhould'ſt fi out ſuch a Way, for the R covery of undone Sinn Glory be to thee, O God t Son, who has loved m

nd washed me from my Sins
n thine own Blood, and art
ow become my Saviour and
edeemer. Glory be to thee,
God the Holy Ghost, who
y the Finger of thine Almighty
ower, hast turned about my
eart from Sin to God.

O DREADFUL Je-
ovah, the Lord God Om-
ipotent, Father, Son and
oly Ghost, thou art be-
ome my Covenant-Friend;
nd I, through thine infinite
race, am become thy Cove-
ant Servant. Amen. So be it.
nd the Covenant which I
ave made on Earth, let it be
atified in Heaven.

March 31st, 1678.

Signed

John Spademan.

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ning-Lecture in the *Old-Jewry*, *November*
5th, 1706. being the Anniversary-Day
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Gun-Powder-Plot, and for the late Glor
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1708. Upon Occasion of the Death of
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September the 4th, 1708. To wh
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transcrib'd and sign'd with *his own*
above thirty Years since. In 12°.

John Spademan.